

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## WHAT IS ENTIRE SANCTIFICATION?

ONE of the greatest obstacles in the way of the humble inquirer after Christian holiness, is a want of definite knowledge of that for which he seeks. Could he see clearly what he wants, he would be prepared, by the grace of God, to obtain the supply of his wants. Indeed, one needs clear views of sanctification not only to obtain, but also in order to retain, the blessing.

It consists, first, in entire consecration.

One of the most simple, and at the same time, one of the most common meanings of sanctification, as it occurs in the Bible, is consecration. A city, a place, a temple, consecrated to God, is a sanctified city, a holy city, a holy place, a holy temple. A priesthood consecrated to God, is a sanctified or holy priesthood, though the majority of those confessing it may be personally unholy. A nation consecrated to God, is a holy nation, although but a very small part of it may truly fear and worship Jehovah. A body of soldiers consecrated to the service of the Lord, are called "sanctified ones," though individually each one may be an idolator. Isa. 13:3. Jer. 51:27.

Hence, as consecration is in the Bible made synonymous with sanctifi-

cation,\* we feel authorized to say that entire consecration is one essential part of entire sanctification.

This embraces an entire consecration of ourselves. Of the body, so that all its members may be given to the service of God ; of the affections, so that henceforth God may be the supreme object of our love and adoration ; of the will, that by divine grace it may so correspond to his that the never-failing language of our hearts may be, " Not my will, but thine be done ;" and of the intellect, that it harbor no impure thoughts, and conceive no wrong purpose.

An entire consecration of our substance, so that we may ever look on ourselves as, in the strictest sense, stewards, of whom it is required that we be found faithful, lest it should be accused unto us, that we have wasted our master's goods, — as stewards, who may no more take that which belongs to our master, and expend it in the mere gratification of the senses, than can a clerk thus expend the substance of his employers, — as stewards, who have no right whatever to withhold from the service of our master that which is his own, nor to spend aught without first consulting his pleasure.

In a word, a consecration such that we may adopt as ours the beautiful words —

Take my soul and body's powers ;  
Take my memory, mind, and will ;  
All my goods, and all my hours,  
All I know, and all I feel ;  
All I think, or speak, or do,  
Take my heart, but make it new. †

It consists, secondly, in entire purification.

Purification is another very common meaning of sanctification, as it is used in the Bible.‡ Perhaps it is a more common meaning than consecration.

How strong the encouragement of the Scriptures for us to expect this

\* "To sanctify, signifies to consecrate, separate, and set apart a thing or person from all secular purposes to some religious use ; and answers exactly to the import of the Greek ἅγιασθαι, from a primitive and γῆ the earth, because every thing offered or consecrated to God, was separated from all earthly uses. Hence, a holy person or saint is termed ἅγιος i. e., a person separated from the earth, one who lives a holy life, entirely devoted to the service of God." A. Clarke, note on Ex. 13: 2.

† Meth. Hymn Book, p. 272.

‡ See 2 Chron. 5: 11 ; 29: 5, 15. 1 Chron. 15: 12, 14. Ex. 19: 10, 14, 22. Heb. 9: 13; 10: 4-10. Rom. 15: 16. Eph. 5: 26, 27. 1 Tim. 4: 3-5. 1 Thes. 4: 3, 4, 7, &c.

cleansing. Ezekiel, as he looks forward to the glorious times of the Messiah, assures us : Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. I will also save you from all your uncleanness.\* Such was the promise of the Prophet. Turning now to the New Testament, we find that it was for this very purpose that Christ shed his blood, for Paul says, He gave himself for it (the church) that he might sanctify and cleanse it with the washing of water by the word ; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish.† So again, in almost the same words, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.‡ Nor did he die in vain. For after that death we hear one asserting, The blood of Jesus Christ his Son, cleanseth us from all sin,§ and in almost the next verse repeating the same thought. As the result of this truth, we hear another exhorting his dearly beloved To cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord ; || and a third testifying that God purified the hearts of both Jews and Gentiles by faith : so that one who has hope of heaven may purify himself, even as Christ is pure. ¶

Thus we have ; 1, The promise of entire purification ; 2, The fact stated that Christ died that he might fulfil this promise, and 3, Repeated assurance that he can and does accomplish that for which he died.

Whatever question may be raised, as to the time when entire sanctification may be obtained, we think there can be no doubt but entire purification is an essential element of that blessing.

It consists, thirdly, in being Filled with all the fulness of God. What this means is, in part, explained by another expression of the apostle, when he says, Ye are the temple of the living God ; as God hath said, I will dwell in them and walk in them.\*\* We say in part explained, for we understand the words just quoted, in a much higher sense when applied to one who is entirely sanctified, than when used in reference to ordinary Christians. All the obstacles to this indwelling have been removed by that entire consecration and purification, of which we have already spoken. All that is meant by the fulness of God, can be known only to those who have felt it. Such have also the fulness of Christ. Their body is the temple of the Holy Ghost : a temple whence may go forth

\* Ezek. 36: 25, 26, 29.    † Eph. 5: 25-27.    ‡ Titus 2: 14.    § 1 John 1: 7.  
|| 2 Cor. 7: 1.    ¶ 1 John 3: 3.    \*\* 2 Cor. 6: 16.

not only all the Christian graces, but those graces in their strength and loveliness. Here is love, supreme love to God, and a love to man, like that with which Christ loved us; joy, with which a stranger intermeddleth not, unspeakable, and full of glory; peace, like a river, passing all understanding, and keeping the heart and mind in (εν) Christ Jesus; long-suffering, that, like the love from which it springs, beareth all things, and endureth all things; yea, gentleness, goodness, faith, meekness and temperance, which things, being in one and abounding, cause that he be neither barren nor unfruitful.

Thus the individual grows up into him in all things, who is the head, even Christ, and becomes complete in him, in whom dwelleth all the fulness of the Godhead. Human language can hardly carry us higher than this; the plain language of the Bible will not suffer us to set the standard lower.

Entire sanctification is sometimes called, a part being put for the whole, Perfect Love, for in such, verily is the love of God perfected. It is called, also, by the same figure, Full Assurance of Faith, for such draw near with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water. It is called also Christian Perfection, (the only perfection we dare preach,) for such come unto a perfect man, unto the measure of the stature of the fulness of Christ.

T. H. MUDGE.

LINCOLN, 1849.

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For the Guide to Holiness.

EXPERIENCE AND CONSECRATION

OF THE LATE REV. DANIEL FULLER, OF THE MAINE CONFERENCE.

BROTHER KING:—By permission of his widow, I send you one of our beloved brother Fuller's private papers: "and by it, he being dead, yet speaketh."

J. W. TRUE.

Elliot, Me., Dec., 1849.

I have long felt my *obligation* to be *holy*. A number of years ago, I felt that I could not rest without it. I sought it, groaned after it, preached about it, conversed about it with those who had much experience in the deep things of God, read and prayed much—experienced a great victory, especially at a certain time in preaching from these words—“O, Jerusalem, wash thine heart from iniquity; how long shall thy

vain thoughts lodge within thee." For some time the victory seemed complete, or nearly so. But for want, perhaps, of *clear views* of its *character*, and of *perseverance* in living by the moment, and living that moment by *Faith*, my state of mind became changeable. Sometimes my joy seemed full; at other times the prospect was clouded. Finally I passed into a state in which I was easily moved to a joyful or sorrowful frame of feeling; easily elated, as easily depressed; and then into a course, I fear, of sinning and repenting, repenting and sinning. Sometimes feeling great joy, I think, *in the Lord*; at other times *guilt* and distress. Oh, the review is painful. During the past two years I have felt that I would *consecrate all to God* — attempted to do it — perhaps did feebly, very feebly; but had some *indecision* and too much unbelief, after all my painful solicitude. However, a few times during these two years I nearly regained my former standing, and felt much *Divine strength*. Within three months I have felt most of the time that nothing but holiness would answer the obligation, or could satisfy my poor (at times) sinking soul. But in my feeblest hours, when I seemed without strength, looking to *Jesus* for holiness, with even a little faith, seemed to revive the fainting spirits, and give hope of a blissful future in prospect. During this vacilating state, I have felt some pleasure, and gained some profit, I think, in reading "*Interior Life*." My attention was particularly arrested by the "*Form of Consecration*," abridged from Dr. Doddridge, as therein contained. I read it with interest, with some feeling — wishing, even longing at times, for a state of *entire consecration* to God, but again pained and ashamed before God that this was not my state. What, a *Minister* of the Lord Jesus Christ called to preach a present and a *full Salvation*, and yet do not enjoy it myself! Am I not under obligations to God; am I not reasonably expected to *lead* the members of Christ's Church into the *fulness* of God, into a state of *entire consecration* to God? How can I lead others into a state I do not enjoy myself? How can I *lead* where I do not go? Oh, how painful, how mortifying — how fearful the responsibility? The *responsibility* is upon me; I cannot evade it, or free myself; I must not attempt it. O, what shall I do? God requires a work of *me* that none but a *holy person* can perform, and he will hold me *accountable* for all the good I might do, if I were in a state of *entire sanctification*. My thoughts trouble me, my soul is pained; I tremble before God. After long and painful solicitude, by the grace of God, I come to this *resolution*, whatever others may do, I will give *myself fully to God* in a *perpetual covenant*, and in doing this, I will adopt the following

## FORM OF CONSECRATION,

most of which is found in Doddridge's form, abridged, as may be seen in "The Interior Life," p. 113.

"Eternal and ever blessed God ! I desire to present myself before thee with the deepest humiliation and abasement of soul, sensible how unworthy such a sinful worm is to appear before the holy majesty of heaven, and to enter into a covenant transaction with thee. I come acknowledging myself to have been a great offender, smiting on my breast, and saying with the humble publican, God be merciful to me a sinner. I come invited in the name of thy Son, and wholly trusting in his merits, entreating that, for his sake, Thou wilt be merciful to my unrighteousness, and wilt no more remember my sins.

Permit me, O Lord, to bring back to Thee those powers and faculties, which I have ungratefully and sacreliously alienated from thy service ; and receive, I beseech Thee, thy poor revolted creature, who is now convinced of thy right to him, and desires nothing in the world so much as to be wholly thine. It is with the utmost solemnity, that I make this surrender of myself to Thee. I avouch the Lord this day to be my God ; and I avouch and declare myself this day to be one of his covenant children and people. Hear, O, thou God of Heaven, and record it in the book of thy remembrance, that I am thine, *entirely thine*. I would not merely consecrate to Thee *some* of my powers, or some of my possessions, or give Thee a certain portion of my services, or all I am capable of for a *limited* time ; but I would be *wholly thine*, and thine for ever.

From this day do I solemnly renounce all the former lords, which have had dominion over me, every sin and lust ; and bid, in thy name, an eternal defiance to the powers of hell, which have most unjustly usurped the empire over my soul, and to all the corruptions, which their fatal temptations have introduced into it. The whole frame of my nature, all the faculties of my mind, and all the members of my body, would I present before Thee this day, as a living sacrifice, *holy and acceptable* to God, which I know to be my most reasonable service. (To Thee I consecrate not only my person and powers,) but all my worldly possessions ; and earnestly pray Thee also to give me strength and courage to exert for thy glory all the influence I may have over others in the relations of life, in which I stand.

Nor do I only consecrate all that I am and have to thy service ; but I also humbly resign and submit to thine holy and sovereign will, myself, and all that I can call mine. I leave, O Lord, to thy management and direction all I possess and all I wish ; and set every enjoyment and every

interest before Thee, to be disposed of as thou pleasest, contentedly resolving, in all that Thou appointest for me, my will into thine, and looking on myself as *nothing*, and on Thee, O God, as the great, Eternal All, whose word ought to determine every thing, and whose government ought to be the joy of the whole rational creation.

Receive, O Heavenly Father, thy returning prodigal. Wash me in the blood of thy dear Son! Give me the mind which was in Christ, and sanctify me throughout by the power of thy spirit. And, O Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant, even though I should be incapable of recollecting it, and look with a pitying eye upon thy dying child.

Put strength and confidence into my departing spirit, and receive it to the embraces of thine everlasting love."

O Lord, I acknowledge this my covenant with Thee, and to this I fully subscribe, at Wiscasset, this second day of November, one thousand eight hundred and forty-four.

DANIEL FULLER.

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For the Guide to Holiness.

## THOUGHTS ON THE REST OR PEACE OF THE HOLY SOUL.

No. II.

### THE HOLY SOUL RESTS FROM DESIRES.

THE soul, that is wholly given to God, not only rests from disquieting and unprofitable reasonings, (a subject remarked upon in the last Guide,) but from *desires*. Rest from desires, however, is a different thing from the extinction of desires. It would be incorrect to suppose, that desires, in their various forms and modifications, are always wrong, or always attended with anxiety. The rest from desires, which the holy soul experiences, is a rest from all such desires as do not harmonize with the will of God. All desires, which are not in unity with the divine desires and purposes, are disquieting and full of trouble.

2. How many persons are the subjugated slaves of those inordinate appetites, which have their origin in our physical nature. How many are not merely agitated, but consumed as it were, by the desire of accumulating property. How general and strong is the desire of reputation. Many, in whom other desires are perhaps comparatively

feeble, spend anxious days and toilsome nights in seeking for power. But the truly holy person, whose great and only desire is, that the will of the Lord may be done, has no desire of these things or of any things, except so far as God may see fit to inspire them. And all desires, which harmonize with God's arrangements and have their origin in a divine inspiration, are peaceful and happy.

3. "Love, *pure* love," says Mr. Fletcher in some remarks addressed to Christians professing holiness, "is satisfied with the supreme good, — with God. Beware, then, of desiring *any thing but Him*. Now you desire nothing else. Every other desire is driven out; see that none enter in again. Keep thyself pure; let your eye *remain* single, and your whole body shall remain full of light. Admit no desire of pleasing food, or any other pleasure of sense; no desire of pleasing the eye or the imagination; no desire of money, of praise, or esteem; of happiness in any creature. You may bring these desires back; but you need not. You may feel them no more. Oh, stand fast in the liberty wherewith Christ hath made you free."

4. This passage, written by a man of deep religious experience, clearly involves and sanctions the doctrine, that holy souls rest from all desires, except such as are from a divine source. There are, then, two classes of desires; — those which are the product of a fallen and unsanctified nature, and those which are from God. Agitation and sorrow always attend the one class. True peace, the peace of Christ and of angels, is the characteristic of the other.

And we proceed now to say, that the ground of difference between them is this: Desires, which are from God, are attended with *faith*; and those, which are not from him, are *without faith*. The man of the world is full of desires; but being constantly in doubt whether his desires will be accomplished or not, he is constantly the subject of agitation and grief. But the holy man, being the subject of those desires only which God has inspired within him, cannot doubt, that God, who is never disappointed, will fulfil them in his own time and way. Having thus two facts in his mental experience at the same time, namely, desire and a belief in the fulfilment of desire, the element of uneasiness, which is involved in the wants of the one, is annulled by the pleasure, which is involved in the supply or fulness of the other. In other words, faith stops the cravings of desire, by being itself the "*substance*" or fulfilment of its object; so that constant de-

sire, supposing it to be constantly existing, is changed into constancy of fruition, constancy of peace.

5. In saying, therefore, that the holy man ceases from desires, we mean that he ceases from worldly desires; and in ceasing from such desires he has peace of soul. Does he desire food and clothing? Being limited in his desire by what is necessary for him, and by what God approves in him, he believes that God will see his wants supplied. And thus he is without anxiety. Does he desire a good name among men? As he desires it only that God may be glorified, and only so far as God allows him to desire it, he has faith that he will receive and that he does now receive so much of the world's favorable opinion as is best for him; and he asks and wants no more. God, who inspired the desire, has answered it at the moment; and he is perfectly satisfied. Does he desire power? As he desires no power but God's power, and such as God shall give him, he receives now, in the "evidence" and the "substance" of his faith, the very thing which he asks; and having nothing in possession and every thing by the omnipotence of belief, he can almost say with the Saviour, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" And then he adds with a still higher degree of faith, "But how then shall the Scriptures be fulfilled that thus it must be?" He does not desire and does not ask any power or any assistance, which is inconsistent with God's present arrangements.

6. Aided by such views, we may possess a distinct and impressive appreciation of many passages of Scripture. "Consider the lilies of the field," says the Saviour, "how they grow. They toil not; neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, *Oh, ye of little faith.*" "Trust in the soul," says the Psalmist, "and do good:—so shalt thou dwell in the land, and verily thou shalt be fed." Matt. 6: 28-30. Ps. 37: 3.

To the holy soul, which has no desires but God's desires, and which does not doubt, such promises are *realities.*

7. We would add here one remark more. It is well sometimes to remember, that the good, which is promised to God's people, is sure

to them, not only because it is *promised*, but because it is a *necessary result of the excellencies of the divine nature*. There is a love, a mercy back of the promise, from which the promise originated; not only God's word but his nature is pledged.

In giving ourselves to God, (as all holy persons profess to do and must do,) we do not do it in part only. We not only renounce ourselves in the strict sense of the terms, but also the means of supporting ourselves; — not only we renounce our persons, but all earthly and finite dependencies. We not only give ourselves to God to be servants to do his work, but to be *sons*, whom it is his delight to provide for. The support of those, whom God has adopted into his family, and who are properly called his *sons*, ceases to be a contingency. It is only when and so long as we are not of God and are separate from him, that we are left to our own wretched resources. In all other situations, it is not only a truth, but a necessity that God should provide for us. If God had never promised to clothe and feed and watch over his people, it would nevertheless have been done, because the holiness, as well as the benevolence of his nature, necessarily requires it. In other words, it is his nature to give where there is a disposition to receive. His promise is the expression of his nature.

It is thus, that, in having nothing, by mingling our desires with the divine desires, we have all things. The loss of ourselves by the moral union of ourselves with God, is necessarily the possession of God. In God is the fulfilment of our desires. In God, therefore, there is rest.

L. M.

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Do not expend any more time, thought or money, on yourself and family than, with the light of eternity shining on the matter, you are satisfied is best; lest you make your brother to offend, or offend your brother, or impair your influence as a Christian, or abridge your means of doing good, or cultivate your self-love, or grieve the Spirit, or lose sight of heaven. Can the pleasure of having fine houses, fine furniture, and fine clothes, be a balance for so many evils?

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THOSE things in or out of ourselves which are apt to *discourage* us, ought only to *humble* us.

For the Guide to Holiness.

## ONE DAY I SAW A BIRD.

(IN IMITATION OF THE RELIGIOUS POEMS OF MADAME GUYON.)

One day I saw a bird,  
The little boys had caught.  
With strings they tied it to the earth,  
To please their childish thought.  
And thus with feet and pinions bound,  
It panting pressed the dewy ground.

Then one by one they cut  
The little strings apart ;  
When losing, with its severed bonds,  
The sadness of its heart,  
It joyous lifted up its wing,  
Soared high, and then began to sing

'Tis thus with men of earth ;  
They pant upon the ground ;  
Their selfish passions are the bonds,  
With which their souls are bound.  
Until from earth's desires set free,  
They never know true liberty.

But soon as their desires  
No longer bind them here,  
They feel the instinct of a life,  
Which seeks a higher sphere ;  
And rising on the spirit's wing,  
Free as the heavens, they soar and sing.

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For the Guide to Holiness.

## NECESSITY OF RELIANCE UPON THE HOLY GHOST.

It is written that "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit ; for the Spirit searcheth all things, yea, the deep things of God." If we would "know the things that are freely given to us of God," this Spirit must be earnestly sought for and relied upon. Unless we do so, we shall

be dead to all knowledge of "Christ in us the hope of glory"—dead to "the power of his resurrection, and the fellowship of his sufferings,"—dead as to a realization of the "exceeding great and precious promises" of the gospel,—dead as to an experimental consciousness that Christ is a "Prince and Saviour for to give repentance to Israel and forgiveness of sins,"—dead to the fact that the Sacred Scriptures are the Word of God, full of life and power to believers in Christ,—yes! dead to all this, and much more which the natural heart doth not know, and which human language cannot describe.

Before Christ left this world he promised to send the Holy Ghost to his disciples. He knew that without this Divine agent, they could never successfully promulgate His gospel, or withstand and overcome their enemies. Hence, said he to them, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." They did tarry, being engaged in prayer and supplication, when suddenly "they were all filled with the Holy Ghost." Would it not be well for Christians now to tarry at the throne of grace, till they should be "filled with the Holy Ghost," or, in other words, "endued with power from on high," to overcome all sin, and to glorify God acceptably in life. This is what we all need, and for which we should constantly pray. It is on this power we must depend, if we would see the truths of God have their desired and designed effect. When the martyr Stephen was full of faith and the Holy Ghost, sinners were "not able to resist the wisdom and power by which he spake." Thus it always has been, and thus it always will be when the people of God are "filled with the Holy Ghost." "It is not by might or by power, but by my Spirit," saith the Lord. In the work of holiness nothing is gained without the special aid of this third person in the adorable Trinity. His office it is, to enlighten, to purify, and to guide into all truth. It is through Him that the Saints have their "fellowship with the Father, and with his Son Jesus Christ." How essentially necessary then is a firm reliance on the "Spirit's power" to bring us into possession of "all the fulness of God." But as there are many spirits abroad in the earth, it is no less important that we "try the spirits whether they be of God." Such are the machinations of Satan that he will, through the agency of his foul spirit, "deceive, if it were possible, the very elect." But let us not, through fear of being deceived, wilfully reject or resist all operations or manifestations of the Spirit. Many have done so, and by that means have resisted the Holy Ghost, and have been found fighting against the work and people of God. Remember the operations and manifestations even of God's Spirit are different persons. See 1st. Cor. xii.

In order that we may know how to try the spirits, let us give close attention to the teachings of the unerring Word. The spirit of God always harmonizes with this. That Christian who is sincerely and unreservedly consecrated to the will and service of God, and who makes the Holy Scriptures the man of his counsel and the guide of his life, will rarely, if ever, be led astray by a wrong spirit.

B. S.

### THE IMAGE OF GOD IN THE SOUL.

There is something in the expressions used to describe the work of the Christian, which ought to excite our attention. It is spoken of as the renewing of the lost image, or the likeness of God in the heart. Hence it is sometimes called *Godliness*, or *God-likeness*. Our business then as Christians is to grow in the image or likeness of God. Many individuals would be very much flattered, if told that their personal charms were equal to those of some renowned *beauty*, whose praise has spread over the world. Others feel themselves highly honored when called a second Washington, or Howard, or Luther, or Calvin, or Wesley. It is considered a great thing to be halting along after the foot-prints, which the great and good who have gone before us have left upon the sands of time. But the image the Christian bears is not that of any earthly potentate, patriot, philanthropist, martyr, apostle, or angel merely. It is the image of God in his soul. His life is an imitation of God. What a work it is to be like Him! What an honor to bear His image, and reflect His spirit among men; to speak, act, think, and love, somewhat as God does. Whatever God thinks we should think, in our sphere of thought; as he desires we should desire — as he feels we should feel — as he loves we should love. Do we understand this, or do we talk in an unknown tongue when we speak of bearing the image of God in the soul? As this is what was lost in the first Adam, so it is what we are to regain in the second.

Little does the Christian world know, it is to be feared, the full import of these terms. If regenerated, we have begun to have formed within us this image of God; but what exalted heights are before us, in his matchless perfection, in which we may grow and assimilate to God, and yet remain at such an infinite distance from him. Let us then forsake every worldly passion, and let this heavenly ambition inspire and fill the soul. Why "grovel here below" and live at our "poor dying rate," when it is our privilege "to mount up with wings as eagles — to run and not be weary — to walk and not faint." — *Practical Preacher*.

For the Guide to Holiness.

## PERSONAL EXPERIENCE.

TO THE EDITOR OF THE GUIDE:— Educated in Methodism, I had the advantage of early religious instruction. The first page of memory is impressed with reminiscences of the Sabbath school, the class-room, and the worship of God's house. While yet an infant in years, I had serious thoughts of religion, and a love for the Bible. I cannot date the period when I first heard of Jesus, the friend of sinners; but I can remember, while but a small child, that I read the sacred volume with much interest and pleasure.

I have often thought that if care had been taken to give habits of devotion with the knowledge I was receiving, I might have become a Christian, almost, or quite, as soon as I became accountable; but, alas, the enemy of my soul sowed tares among the wheat, by means of my love of books, and in tender youth, my mind received the poisonous suggestions of unbelief. Light works, likewise, became a snare to my soul, and I learned many things, which I would gladly have unlearned in after life.

In my fourteenth year, I was more deeply impressed than ever before, and soon after the close of my fifteenth, during a protracted meeting, at which time there was a glorious revival of religion in my native place, I was most happily converted to God. It was after a protracted struggle, and many conflicts with unbelief, that I found mercy; but my joy was more than in proportion to the sorrows of repentance. It was "unspeakable and full of glory." I was taught to bear the cross, that, in order to grow in grace, I must live a life of obedience to the teachings of the word, and Spirit. Oh! the tender care, that was bestowed upon me, by the nursing fathers and mothers of the Church.

I soon found a warfare—I was prepared to expect it. I had learned that the pardon of sin, and the adoption into the family of God, was only the first step, or the first attainment in a life of holiness, and that *onward* must be my motto through life. Yet I believed there was such a state as the entire sanctification of soul and body, and that it formed a gloriously prominent point, in the experience of the children of God. Of the nature and condition of the state, I knew but little. I had witnessed a bright exemplification of its power, in one whom I had known in early life, the remembrance of whose happy life, and triumphant death, has ever been a star of example to me.

But of the principles, or experience, *the power*, by which there was

such an exhibition of lovely fruit, I knew not. To a want of light on the nature of sanctification, I, in a measure, attribute the delay, which attended my advancement; but there was yet another cause of delay. When seeking, I often found my faith strengthened, and when in view of the bright manifestations of love, which I received from time to time, I was almost ready to claim that which I sought. I was met with the question, Are you willing to become so remarkable as this profession will make you? No, answered my rebellious heart, I can never bear the persecution which those suffer who make this peculiar profession; but, whispered the spirit, nothing but this will save you; you have an enemy within that may betray you. True, responded my desponding heart, "Lord give me the blessing, *but not now*," was the inward feeling. Oh! the mercy of God! Thus in view of my privileges, I for a period of several years refused to claim them. I often wonder that I was blessed at all, yet such was the condescension of my loving Saviour, that when ever I came pleading for a present blessing, I always received it. I sometimes lived for months in a state of enjoyment of that which, it seemed to me, could be but little less than "The fulness of the blessing of the Gospel of Christ." My prayer was always, Oh, for a clean heart! Oh, for the power of holiness! Yet, when the frail body would almost faint under the power of the presence of God, and friends would ask, "Are not your prayers answered?" I replied no, wait until I know that sin is all subdued, and pride destroyed.

I did not comprehend clearly, that faith is the condition upon which the blessing of holiness is gained, and retained. I cherished a determination to risk nothing by confession, until I was perfectly assured; and I thought I could not feel assured, until I had been tried, and in this trial I had taught myself to believe there would be an absence of temptation. I had made up my mind, that so long as I had unholy thoughts, I could not believe myself to have attained.

In the midst of blessings, I had my secret backslidings, and in the hour of temptation, I often yielded to my besetments, with a weakness that distressed me exceedingly.

The summer of 1845, I must have exhibited strange inconsistency. I was tempted, and gave myself up to vanity, and miscellaneous reading, and, of course, lost all enjoyment in religion; but my vows were upon me, and I dared not leave the means of grace. And when in the class-room, my confessions were full and honest. At this time the Church in L. was in a cold state, and there seemed to be none to help me. But glory be to God, his spirit was faithful, and I became alarmed at my state. I

threw aside romances, *once* and *for ever*, and resolved to read religious works alone, or at least that which was sufficiently solid to benefit me; and now I turned to my Bible, and the Guide to Holiness, which I had read occasionally, some two or three years. Thank God, its rich pages poured a stream of light on a subject now very dear to me; for in the sanctification of my nature, I hoped for deliverance from *sin*, which had become so wearisome, that I felt as if I *could* not endure its presence. I knew that my Bible taught me the blessing in precept, in doctrine, and in promise. Yet the Guide brought all to bear, in my view, on the lives of individuals, and the promises were fulfilled to them, and the precepts obeyed by them.

Oh! how I panted for holiness! My will bowed, and my heart breathed a continual prayer for purity.

In September, of this year, I was privileged to attend a Camp Meeting. I spent one night on the ground, and then and there, I made an unreserved surrender and a consecration of all to God; and there I began to wait for Christ, my *sanctification*. All hat I had, and was, passed in review, and became a free gift to God. When my mind rested upon my good name, which had ever been so dear to me, my heart inquired, how shall I glorify God without this? but the next thought was, what is that to thee? leave it there upon the altar. By grace, I was enabled so to do, and now nothing remained. My contemplations became calm, sweet, and awful. I thought a clean heart would be new, indeed; how should I feel. Just then a manifestation was made to my view, of a human heart, darkened and stained by sin; and in a moment more, the blood of cleansing was applied, and all became as the mingling of the purest white and flame. Yet, I rejoiced not, only in hope of the witness of the spirit yet to be given, and thus I continued in constant expectancy for some two weeks, feeling all the while, that time and distance shortened between my heart, and assurance, until the 22d of September, 1845, while my husband and myself joined in prayer at the family altar. My heart was strongly drawn from prayer to praise, and a glorious liberty dawned upon my mind. I felt to bathe in an ocean of love. I said, oh! what is this? this is like perfect love. *This is perfect love.* Fear was gone — bondage was gone — and light, liberty and love only remained.

And when I told it, it was with simplicity, freedom, and power. I did not inquire, will they receive it! Ah! no, I said it is *thy truth*. The next morning being Wednesday, I went to see a friend, and the following Wednesday found her rejoicing in an experimental knowledge of the

same truth. I conversed with a young Minister of the Gospel, on Friday, and on Monday he realized the same glorious power.

During that year, one, and another, and another, received the same blessing. At the close of that Conference year, my husband, at the same Camp ground where I lost all in Christ, found full assurance of faith. From the most of those named above, you have heard. But at a distance from those loved ones, I have found others who are partakers of a like precious faith, and I have witnessed displays of the power of Christ to save to the uttermost, on behalf of others. For me it is happiness to cry, "behold the Lamb of God, that taketh away the sin of the world."

L.

NASHVILLE, Sept., 1849.

### THE VISION OF GOD IN GLORY.

You see, indeed, no form or shape ; and yet your whole soul perceives, with intuitive clearness and certainty, the immediate, awe-inspiring presence of Jehovah. You see no countenance ; and yet you feel as if a countenance of awful majesty, in which all the perfections of divinity shone forth, were beaming upon you wherever you turn. You see no eye ; and yet a piercing, heart-searching eye, an eye of Omnipotent purity, every glance of which goes through your souls like a flash of lightning, seems to look upon you from every point of surrounding space. You feel as if enveloped in an atmosphere, or plunged in an ocean of existence, intelligence, perfection, and glory ; an ocean of which your laboring minds can take in only a drop ; an ocean, the depth of which you cannot fathom, and the breadth of which you can never explore. But while you feel utterly unable to comprehend this infinite Being, your views of Him, as far as they extend, are perfectly clear and distinct. You have the most vivid perceptions, the most deeply engraven impressions of an infinite, eternal, spotless mind, in which the images of all things, past, present, and to come, are most harmoniously seen, arranged in the most perfect order, and defined with the nicest accuracy of a mind which wills with infinite ease, but whose volitions are attended by a power omnipotent and irresistible, and which sows worlds, suns, and systems through the fields of space, with far more facility than the husbandman scatters his seeds upon the earth — of a mind, whence have flowed all the streams which ever watered any part of the universe with life, intelligence, holiness, and which is still full, overflowing, and inex-

haustible. You perceive also, with equal clearness and certainty, that this infinite, eternal, omnipotent, omniscient, all-wise, all-creating mind is perfectly and essentially holy, a pure flame of holiness, and that as such, He regards sin with unutterable, irreconcilable detestation and abhorrence. With a voice which reverberates through the wide expanse of his dominions, you hear him saying, as the Sovereign and Legislator of the universe, be ye holy, for I the Lord your God am holy. And you see this throne surrounded, you see heaven filled by those only who perfectly obey his command, you see thousands, and ten thousand times ten thousand of angels and archangels, pure, exalted intelligences, who reflect his perfect image, burn like flames of fire with zeal for his glory, and seem to be so many concentrations of wisdom, knowledge, holiness, a fit retinue for the thrice holy Lord of Hosts, whose holiness and all-filling glory they unceasingly proclaim.

PAYSON.

## GEMS.

"THE field of *natural revelation* is too little regarded by Christians. We may learn from God's works that he is benevolent, loves order, harmony, and beauty. He paints the lovely tints of the morning and evening sky, and the variegated flowers, and gives the diamonds their pleasing lustre. Is there a doubt that he sympathies with us in our admiration of these things? It is part of our duty to recognize the displays of his character, in all his works, and make them the occasion of devout thanksgiving.

"There is a rich harmony in the voices of nature; every sound is cheerful and beautiful, if we feel right. They form parts of one grand, harmonious, love-breathing anthem, which has been sounding on since the morning stars first sang together, and the sons of God shouted for joy. The hum of the insects, the song of the birds, the various tones of the animals, the waving of leaves and branches in the wind, the brook, the waterfall, the ocean, the patter of the rain, hail, and snow, the wind and the thunder, form the octave of nature's music."

SATAN tempts those young Christians who are really in earnest, through a *scrupulous conscience*. He hinders them a long time from learning this short lesson, "Without me ye can do nothing — with me, all things." Cecil remarks, in regard to persons in this scrupulous state, "It is not easy to give counsel to such — *they must feel their way out.*"

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You may not always see the effect of your labors to do good, but you know that if they are labors in the Lord, if they are done in accordance with the will of God, they will not be in vain. They will accomplish just what God designed they should accomplish—and what more would you have?

The laborer on a building don't always see how his work is to promote the progress of the building ; but, if he has confidence in the master-builder, he knows it will come in somewhere. There is not merely a possibility of success, but there is absolute certainty. This is a glorious privilege of being laborers together with God. Every act will tell on the interests of God's kingdom ; so there is no need of discouragement or anxiety.

PROF. ALDEN.

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WE should cherish sympathy for perishing souls, and for others, in consequence of the command of God — not render obedience in consequence of our sympathy.

IBID.

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A MEMBER of Mr. Cecil's church once applied to him for sympathy and advice, under circumstances of great trial and perplexity. He wrote in reply, "Consider your case the more easy because it is so difficult. Easy things we are ready to undertake ourselves, and find we cannot manage them. Difficult things we are forced to leave or commit to God, and thus find them easy. Now, by this logic, I have proved that you are a woman in *easy circumstances*."

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MR. SIMEON, referring to Mark 6: 52, said he had learnt that mercy was no cause of wonder, and sin no cause of despair. Consider *who* it is that shows mercy—it is God! And it is only because we do not consider him in his perfections and attributes that we are disposed to wonder. Christ said to his disciples, when they feared and wondered, "Where is your faith?"

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THE Holy Spirit takes the word from the sealed page, and breathes it into our hearts, before we can comprehend its meaning, or be touched by its beauty, or stirred by its remonstrance, or animated by its promise.

MELVILL.

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"A believer seems quite to forget himself when he begins to *wish*."

CECIL.

## PASSING AWAY.

BY MRS. HEMANS.

"Passing away is written upon the world, and all the world contains.

It is written on the rose,  
In its glory's full array ;  
Read what those buds disclose—  
" Passing away."

It is written on the skies  
Of the soft blue summer day ;  
It is traced in sunset's dyes ;  
" Passing away."

It is written on the trees,  
As their young leaves glistening play ;  
And on the brighter things than these—  
" Passing away."

It is written on the brow,  
Where the spirit's ardent ray  
Lives, burns, and triumphs now—  
" Passing away."

It is written on the *heart*—  
Alas ! that *there* decay  
Should claim from love a part!  
" Passing away."

Friends, friends ! O, shall we meet  
Where the spoiler finds no prey ?  
Where lovely things and sweet  
Pass not away ?

Shall we know each other's eyes,  
With the thoughts that in them lay,  
When they meet beneath the skies  
Which pass away ?

O, if this may be so,  
Speed, speed, thou closing day !  
How blest, from earth's vain show,  
To pass away !

